M2411[redacted]
Saturday night/Sunday
June 1st/2nd, 1974
Nishimura's/Lunch

[redacted]
Must Remain in
Transcription Room

MR. NYLAND: Today is the beginning of June, so we have had now one month of this so-called concentrated effort; two to go; all I can ask is let's keep it up; I think it's a very good beginning, and I think we will learn more as we go along; there's good discussion, and all the books; I thought maybe tonight we could make it a similar group of you asking questions; in the last couple of weeks I've dug a little bit into perpectives, maybe theory, certain things that are like calculus, and I would like to come down again to ordinary A plus B; just simple, because I'm afraid that otherwise you lose because of such per-per-perpectives, certain things that should remain, all throughout, very simple; and when I listen to the meetings, I have a feeling that some of that simplicity is not-not really understood well enough--I try to say something about "as if" and about why, how, and so forth; it was enough; but if there are any kind of subjects like that, that we could talk about, then we should do it; let's see what we can do in the next couple of months; I've asked if you want to give me some, questions on paper or things that you would like to talk about; don't make it too complicated, what you-what you want; it is a--a general subject that(?) is of interest, where you have a little, stagnation; where you don't know how to think of it or what-from what angle to--to see it; and then it can remain simple but if you try to tell me what you already think and so forth, it usually goes into, to much philosophy which is too complicated for others; if we talk about principles, you can embroider; principles are simply the foundation of Work; in that kind of simplicity so that when you know that once and for all, you don't have to refer to it all the time because it is, understood; it's-it's an accepted fact then; and then the interpretation remains your own, very much like your own experience is always your own; and sometimes it's difficult to talk about the experience because it usually is different; only much and much later, after you have gone through a variety of different experiences, can you start to compare the existence of "I" within

you; you have to go through descriptions of your forms of behavior before you really can go down to the essential qualities-uh-also of an "I", but mostly, the essential qualities of yourself which you uncover; and then there is much more chance to understand each other; you have to bear with each other in describing what your experiences are at the present time; but at the same time also you have to understand that "I", if it can exist, is not only just for that one moment, which indicates, at a certain time an acceptance of that what you are then, but that you are in ordinary life in a variety of different kind of conditions, and that it really should apply to "I" being present to all kind of conditions of yourself; when you wish self-knowledge it has to be much more all-around; not just limited; even when I say Work in the morning-not only limited to in the morning; it has to be applied, with yourself during the whole day; but you select first and keep on selecting the times that are most helpful, and are more simple then when you(?) become involved-and there are still a little bit too much of that tendancy to talk about your daily activities; and of course it is difficult to be Awake, particularly when you have to concentrate on what you have to do in your daily life; so, for that reason I said Work in the morning because it is fairly easy when you have a wish; and to translate it into-immediatly, into, a beginning, let's call it, a beginning of consciousness; but you have to continue with that, because it is so useless just to consider a moment, it won't help you; Work has to help you in difficult situations of life, where you don't lose yourself; where you, as it were, can not afford to lose yourself; and that then there is within yourself something that is absolute, and is reliable, and from where you must learn to operate; but you still lose yourself too much in trying to discuss it, instead of Working, and describing what your Work is, what you have done; in relation to, we call it, creation of an "I"; and sometimes it is not clear, as yet, why one ought to Work; you see the motivation, the realization for oneself that what one is, has to be compared to a statement about oneself of what you wish to become; now that requires of course a serious interest in your life; and when that interest

is not there, that is when you simply want to accept yourself in ordinary life and, as we sometimes say, keep sleeping, it's quite all right but then there is no interest in Work; Work means that you have to become quite serious about the possibility of development; of an evolution, of a wish to leave this earth even when you are still on this earth; that in reality you discover what you are, and that that will give you self-reliance; not conceit, but something on which you can count, and which is there whenever you might need it; as if at such a time God could be with you when you need Him, and when you call on Him that He will not refuse to be there and help you; so the whole situation regarding Work first has to be understood that there is something very definately within yourself of a wish to change or to grow up, with a mission that you're not grown up as yet; and that the motivation always should be based on that fact, recognizing it for yourself, that you are what you are now, and that that what you ought to become is not as yet; and that one has to Work for that possibility to become actual in your life; when that is established, I would say, once and for all, you will have a motivation and it will become clear to you what the motivation is as soon as you see yourself; that the question of seeing yourself remains subject to an interpretation on the part of your mind or your feeling; and that many times the rationalization, or the excuses you find, judging about your behavior as it has been, is many times in such a way that you really don't want to believe what you have seen; and you are afraid of having to accept it(?); and there maybe a long period before you wish to accept it, because this rationalization process takes a long time before it is even effaced-before it will leave you; for the simple reason that one has many times, regarding oneself an inferiority complex; and you just can not rely on yourself unless you can interpret yourself, and formulate, as it were, the knowledge of yourself in such a way that at least you can live with yourself; and we talk about that many times; and whenever you are still in the process of wanting to think about Work, and wanting to decide what you really ought to do, or that you still, so-called, are affected by reading, and not do anything about it, you're still outside

(?) the fence; you haven't op-opened the gate; you're not as yet in the garden of the Lord; because that is what we talk about; to take the outside world for whatever it is, and to find a gate to your inner life; and many times you will say but why is it necessary to-to do that; the simple fact is that you will die; that's the reason; as preparation for that kind of freedom which you will receive when you die and your physical body is of no use any more to you; and that again presupposes something else, that life is eternal for you; and that you don't want to believe, because you have not en-enough facts even to prove it; who has actual proof of the existence of one's life before one's conception? Proof; not through a medium who tells you about it; but by an experience of yourself, that you have actually seen, in reality, and not in a dream, but the actuality of something that is existing, even at the present time, when on the basis of omni-presence, you must assume that that what exists now always has existed, that what has has existed exists even now; so that one lives in this particular concept, at such a time, of consciousness and conscience, in which time is telescoped; and when that has reached one point and then becomes compared to a moment of an experience, it is that what one experience(s) is present to one, and free from the interpretations of yourself in accordance with your mind and your feeling; so this is what we try to do; to live in the present in order to experience that what is the experience now; and understanding this experience then without the concept of time, that because of that it can become related to all time existing, everywhere and always; even if time exists on different levels, it's still that concept of time that has to be eliminated, so that when one says about one's Magnetic Center it is non-dimensional regarding space or time, it's really quite a unique concept of being, and without describing what such a being is; as soon as you have experiences of your past lives, then you can believe in the possibility of future lives and re-incarnations; and I th-I think it is extremely difficult to come to that point of sensitivity, to have actual knowledge of former existences; of course we talk about deja vu, and things of that kind, we believe in certain people

telling us that they still exist even if they have died, and that we, naturally, were not only the product of father and mother, but that life existed which was put into that what became us, and that we, every once in a while, mostly in dreams, have an idea of what we might have been, and it sounds a little strange, but the actual experience of that kind of reality is still imaginary; and it is of yet-as yet not of sufficient-sufficient truthfulness to be able to bank on it, and to fight for it; you see I think, that in the-the consciousness of a man, whenever he happens to be crystelized in any kind of a form, wherever that might be in the universe, is in his development being subject to this form, there is a possibility of seeing what might become or what might be in the future; I think that is the certainty we could have, at a certain time, to see what is now, and in a(?) form of bondage, that we can have experience of that kind of absolute freedom; that will encourage us to Work in that direction for further freedom, considering now only the standpoint where we are now in this life, and particularly when we are on Earth and are bound by so many things belonging to ourselves, mostly our physical body in expressing that what we even think or feel, or what we are physically; so that by building up this kind of knowledge in the sense of evolution, we will start to understand involution, because this is the one thing that is quite certain, that we are in between involution and evolution, and that's only possible at the present time in this bondage, to see what might be possible for one, and that our Work would indicate such possibility as becoming a reality for oneself in the midst of that what is now bondage; and then you might say be interpolation of that what has been the past one becomes more acquainted with the possibilities of what has been in the past; and then the realizations which are now in the future, and brought back to the present because that is the realization of Work on oneself, that that what is ahead of us is now experiencable; that then at the same time one becomes acquainted with that what has been and which has brought one to this particular place; I talked the other day about why one exists; it is in the later possible development that such problems can be solved; but the first

problem to solve is (the?) future, and to understand or to learn to understand how to bring the future to the present; the present for us is the concept of absoluteness; you see that it's (?) interesting to say that because future and past are subject to subjective organs functioning in that sense; but the present is the only place, as it were, if it can be called a place, or a point, or a realization in time as a moment, in which all the different dimensionals--dimensions of all dimensional worlds which we know about which we express in terminology of time and space, have been eliminated; so that for us, the uniqueness of time has to stop; and also the sense of space has to be linked up with all space in omnipresence; these are two concepts I think that are possible for a man when he is on Earth, to live in his life, in his furthest possible development, in evolution, to reach a certain state in which he understands his present; I think at the moment when he understands that, he is ready to die; and then when he can shed, as it were, his physical body, it is at that moment that he realizes his past; I don't think before; but in then in the realization of his past, he has become a spirit; and it is because of that, when he is free, completely, from the dimensions of space, that he can go, as it were, backwards; and in that way the present becomes a telescoped point of both future and present--and--and past within oneself; Magnetic Center will remain in existence; the "I" will also remain in existence to help one through the difficulties of an em--of an emotional body, the Kesjan; and it will only stop it's function when the beginnings of the Soul have started as sol la si in the cosmic conscious world; I don't want to dwell on that, but it has to do with a motivation for first being serious, and then listening quite well what ought to be done; and particularly those who are not familiar with it, not to have any predjudices; you must listen what ought to be done on the basis of your seriousness if that is honest; you will understand that something has to be done and Work means that it is being told to you what to do; and then it is necessary to do it; because if you don't do it, you keep on swimming (?) around the candle, and you don't wish to get burned; you have to understand that; that the question of becoming free,from yourself,

is really, that you burn the bridges behind you, and that you learn to stand on your own feet; and in that kind of a condition, you will not care anymore about the differnt bonds which now tie you down to Earth; but that for the reason of further understanding of why they are binding you, you have to learn first what to do about yourself in acquiring the knowledge which is absolute; and so, when a method is given, that you ought to Work on yourself by the creation of an objective something which can start to function, by the wish to receive from this particular observation process facts which are absolute and you must accept; and that and(??) the question of similtanaity can be understood gradually that that is Work which you then must do, and your seriousness should be an indication that you wish to do it; and if you don't wish to do it you're not serious enough for Gurdjieff; it's quite all right that you want to continue to do what you have done and remain serious and smell all kind of flowers without settling down; but there must be a certain point at which you give up on all the different influences you have had, and you make a selection; when you are serious you have to be truthful; when you want to make a selection, go ahead and make it; if you don't want to do what Gurdjieff asks you to do, then don't call yourself a Gurdjieff-ite, because you're not; it's quite definate that Gurdjieff gives us a task, that it has to do with an impartial observation; and it has to do with some form of criticism; and we try to outline that by means of an observation process which we describe, and a participation and an experimentation; all three very necessary as a preliminary of Work; and that one has to do that unless, if you don't do it-if you don't do it unless you wish to do it, you will not have a chance to understand the depth of the perpectives, and you will not be able to see what is necessary for the formation of a Soul; I dwell on the production, the manufacture of a Soul very much, because that is the aim for a man when he knows that he will die, and he does not want to give up his life; and that the only way by which it can continue to live, and he hopes from this standpoint in eternity; I doubt very much that a soul will be eternal, because I also believe that they will change, and will become adaptable, and have to adapt themselves, as souls,

to different conditions of the universe; but I think that what is life within them will remain; and there is less and less reason for defining it, because the closer one comes to infinity, the more chance there is not to pay any attention to any kind of a finite f--form, particularly the name of oneself; if one wish to live in infinity, there is no definition necessary, one simply is as a being, like God is, without any further description; I mention these things because it has to be clear first, when you talk to other people, if they want to Work; if we want to talk about Work at the Barn; if you come to the Barn, and you want to find out what Work means, you have to learn how to become very humble, and start to apply what we ask you to do. I say many times, make an attempt for six months; but do it quite purely; try not to be interfered with, with other kind of notions which you already have-good as they may be, and perhaps even because of that you were led to the possibility of Work on yourself; becauseethat Work on oneself is not so clearly defined in different directions of philosophy or religion; and after you have found that there is a way out, then you must take it; and this is the reason why I would like this concentrated effort; to make it very clear that we are in the process of developing a method as a realization which will cause you to question it; and that such questions have to be answered in relation to Work itself, and giving more clarity and purity to your wish; and the purpose is that you then wish to Work; so you see, it is not just attending meetings; it is much more than that; it is not the satisfaction of having clarity; it is an obligation you have that you have to Work; and even at that, the wish to Work is not so much; it is very often the question of a curiosity to find out what Work can do for you; but you have to be honest about it; and all that we suggest at the present time is simply that you Work; that you try to understand the process of observation, with impartiality, with similtanaeity; that is the first step; if you want to continue, it is up to you; it is not up to the Barn anymore; it's not up to this kind of school; and it is not-certainly not up to me; it is your wish to want to find out what else can be done when you have the realization and the possibility of an experience of an "I", being present to you, every once in a while; if that is

clear, that it is there as an actual experience, and I say again and again you moust Work for it, because it will not do to say that you don't have the experience of an "I"; you can continue to say that you wish for the experience of a presense, but t-the prob-problem is still very much the same, because with this presence it still has to be--accept that what you are has to become acceptable to that presence, and the presence still has to tell you what you are; so that process will still take place, and impartiality is not eliminated in the emotional approach; and quite definately it is not eliminated in what we call the physical approach; all such roads lead to Rome; Rome is the question of self-consciousness; the center of, at the present time, a certain relation; a relationship or a religion existing in the personality of the (????); for oneself, it becomes a relationship in a religious sense, of what I call sometimes then, the personality of Magnetic Center, the central place, from which, you are ordered to do what, if you wish; you still can refuse; you still can say "yes it is very nice to know this Magnetic Center but it has no further meaning;"but in any event be honest in the very beginning, that you really want to apply, in a very simple way, of what we talk about regarding Work on oneself; Gurdjieff talks about that; I say, of course, that you ought to; that is, I think it is the duty of (???) man living on Earth, as well as anywhere else in an unconscious state, that it is his duty to find out what is the way to become free; duty; responsibility; I think that's inherent in being born in a form; when there is life in a form, it is the duty of such life to become free from the form; it's very simple; Partolg (?) Duty; it means duty to become a partner by means of Work; a partner in what? In the participation of an "I" with you; the preliminary stages is the observation process, and I say again and again, that's your obligation; if you don't take it, you will have to take it later; I think it's a requirement for life in a form; don't ask me why life exists in a form, because I think that is a question that will be answered much and much later; you can not understand such terminology as yet; you have to Work for it, in order to work out of that what are ordinary concepts, and to become free regarding concepts in the form of what now your mind presents you with; when the mind becomes conscious it will have concepts with which you can agree, without having to define them, and that is the period where you will be able to accept yourself in this

form, because you will understand then the reason why the form happen(s) to exist in you; the duty is to Work up to the point where you are ready to have an "I" participate in your life; that is your own decision; it is not to be given by the Barn or by anyone else; it is a question of your private life; it is the beginning of a relation with God; it is not as yet clear why it will have to be that way until later, when you once and for all will find out what you are, and what the capacities are of yourself in the service of the Lord; He again will not ask you; He will simply present you with an ideal and at times will tell you what ought to be; and then perhaps you can do it and perhaps you can not; you're not as yet asked to pay for your existence; you still go through preliminary stagesof that kind of schooling on account of your own volition; and not wishing to go to school, no one is going to force you; but if you wish to go, you can find out; and you will then afterwards pay; but you are still then, in the state of Hassien; b--be affected by the condition of what one is, even have tears in your eyes about your condition of bondage; and very definately a wish to get out of that bondage because you now realize that that is it, and there is no rationalization possible any more; but then it is up to you to go through the second schooling of becoming acquainted with what could be done with you yourself; in your ordinary formulatory way, in your ordinary way of behavior forms with which you are familiar, and to choose from them that what is most conducive for the furtherence of a possibility of experimentation; I say this second period is entirely up to you; the third period is up to God; that is a question if He wishes to receive you; you see, when a school offers a degree, the fact that the school, or the university accepts you is only possible up to a certain point where you can study all you wish, as long as you pay your--your tuition; but then there is many times a so-called qualifying exam; up to that point it's your idea that you want to do it, and the university can not prevent you; but after the qualifying comes a period of wishing to receive a degree; and then it's up to the university if they will allow you to stay; so it is up to God to take hold of you when He feels you are in the correct state for further possibilities of continued practicing of Work; extending, then, the possibilities which are now limited to your personality, to that what is of a total possibility for Mankind as a whole; that is the period of

experimentation; I say it is up to God to allow you; and when one is serious and has gone through the participation period, there is really no question that God will not allow you, but you must understand, it's not really up to you anymore; you are allowed to come into the Holy of the Holies; at such a time, this period of experimentation links up with the beginnings of one's soul, in the preparation, through that period, that then the logical result of that will have to be voluntary suffering; I think you must understand why it only can come when God will allow you to suffer; it's not as yet up to you to see that you are going to be there; it requires a great deal of prayer and devotion to be allowed, even, to suffer, for the Lord Himself; He is in that sense, choosing you; after you think you have been called you'll have to listen very well if there is an echo; and that echo is re-formulated within your conscience and then gives you the assurance, that not only that you're on the right road, but there is a possibility of reaching an aim, and that under the influence of the Lord Himself, He will then enter into your heart; you see it is not an emotional question then anymore; because I've said many times the building of an emotional body-a body Kesjan will only-that when you open (a?) door, will be an indication to God that perhaps He could enter-but He won't enter yet; you still have to finish what you are doing; but when you become-I call it-experimental, it really means to be so open in the wish to be used, that you have lost all wish on the part of yourself, in any sense whatsoever, of having a will of your own; but that you then want to go through the purification process of actually establishing that it is the will of the Lord, and not yours, which will continue with your life; Kesdjan body is only the stepping-stone in which you open the door, wishing that God would enter and be with you, but He won't; it's only with the soul body that God will come, and then will explain the riddle of the universe; but you see I go again in a wish to explain to you, more and more this kind of a depth; but I want to return time and time again and you must force me-that I keep my feet on the ground regarding Work; that I want to continue to explain in very simple ways what are the means or the description of a method; and what is involved in it when you actually feel that you ought to do it because what has to be aroused is the responsibility in yourself for your life; that you see it as a necessity; that gradually out of all these influences on yourself in the form of

books, and any kind of esoteric knowledge which might reach you; as there is a desire which is started, and the desire becomes a need of the necessity for the continuation of the life-your life, and the acknowledgement of your responsibility for it; which responsibility then afterwards is given backto God, so that He can start leading you, when you are in a state of that humbleness and simplicity, in which you have no particular wishes of your own left, and then become a servant; you understand this process; because, symbolically, it is a condition of yourself; it is always that question of the mind and the feeling, and the particular place which your body has to occupy; the emphasis becomes more and more on the mind developing; on the feeling becoming emotional and helping the mind to exist; consciousness to act in accordance with the light as it is given to that consciousness, using the force of conscience for the execution of that what is right, and then delegating it to the body itself, to become a servant, in the form of behavior; manifesting then, what has come from above; I hope you understand what takes place when an "I" occupies you; when it starts to influence you; when it is interested in a change for the better; you must understand that this "I" has a very special function; that it has an influence; that even if it is only present to you, it will already influence you because of it's higher quality; and that as a result of the nearness, and your allowance to make it as near as possible, without touching you-you understand how that is; I mentioned once, I think, how dancers are taught in Bali ballet; for young children; taught by those who are grown up; and how they teach such a child, not by presenting it in front of them, but by being back of them, back of the child; the child knowing that th--the teacher is back of her; and she has to perform, and she does it in accordance with what she understands, and the movement of her arms and hands and fingers are in accordance with the music as played; she doesn't see anyone, but she knows that the teacher is back of her, and that kind of a presence helps her to perform to the best of her ability; and when she makes a mistake, the teacher simply touches her arm, and puts it in the right way-without looking at her, because she's constantly back of her; but the little one-and usually they are children, ten, twelve, years old who are already taught certain dances of the village; the child knows that the master-the teacher,is back of her, and keeps track of her, and directs her, and in the presence

of that, as a higher quality, for the child, the child will learn in the presence of that, almost by that kind of-feeling of the atmosphere-performing that what has to be done, in accordance with the rules of the dance; (is that...)

Turn Tape

And so it is with us; we will have to learn how to allow an "I" to speak to us; we have given it powers which are superior to ourselves-we simply have said, it is objective; it's not that I want to get rid of my subjectivity; but I would like my subjectivity to become gradually trained, that it could become objective when it is necessary to live on a different level; I would almost say, the "I" gives up on the body; it only wants the body to be a servant, and it does not have to take any initiative; but the "I" is more interested in the potentialities of the emotional and the mental body; and what is this process when it becomes interested? there is an influence as an atmosphere which, unknowing to oneself, starts to affect a person when he continues to Work; (and?) that for him, the relationship between the three centers gradually becomes such that there is a division between the body, to be used for the execution of behavior, the form which has to be taken when life exists, and the formation of unity between consciousness and conscience; the unity between these two centers when they grow up into more full grown bodies, is that they realize that in the schooling they receive on-in-on the road to consciousness and conscience, is like twins; that they belong together, and that they only interpret different facets of the same unity; so that because of this kind of uniting already of the centers belonging to the higher being-bodies like Kesdjan and Soul, that there is a chance, then, of a further understanding of what they ought to become; and that that, in the presence of "I", is given to them, almost without their own knowledge, but that gradually, this change takes place inthe form of higher vibrations; that is the influence; so that the matter of the body, as represented by the organ of the mind and the organs of one's heart for feeling, or soc—or the solar plexus, gradually is changing in rates of vibrations, and in rates of perceptions; indications of that are depth of feeling, with a wish to increase a feeling in total sharing with life, not only for oneself; this is the emotional quality; the caring for many more people; the intellectual quality is a loss of time; it's very interesting because we are already-

sometimes we have little indications where we make a concentrated effort that time does not stand still, but doesn't seem to be measured in the usual way-certainly not by the clock; this is the indication that we are capable of it; but as a result of Work on oneself the mind is not such a pure registration anymore of time itself; it is not that one loses time; but one loses the measurement of time; one is still subject to it, because it can not be helped; we can not have the body not be subject to time itself, even if the mind would like to be free of it-we still remain a personality; but the concept of time, and the introduction of timelessness is an indication of the result of Work on oneself; because that means, that the mind itself is changing in its capacity to translate time, in a certain way it always has done, as time duration and time length; it is, as it were, as if in this time concept of the mind, there is introduced another form of time; it may be a horizontal time, let me explain it, or a vertical time; when one talks about the surface of time it is two-dimensional; one is, the ordinary existence of oneself in a duration of time as measured by a clock; to that can be added a realization of time existing in all forms of life, at the same level where one is oneself; the third form of time is the vertical one, which has to do with the origin to the end-that is, one's lifetime, seen totally as a point; those are the three dimensions; what we talk about, and what takes place in the mind is the introduction of the second horizontality of time; that includes the consideration of everyone existing, subject to the same time as on Earth; and in the distribution of such energy of such considerations, one loses the sense of time oneself, and in thinking, in a different way this time already, one considers the existence of other people like oneself, and loses, then, the contact with the time of oneself, and again loses a little more of the subjectivity or the uniqueness of one's own time, by the understanding of the tality of Mankind finally introduces, even on the if that at any

sometimes we have little indications where we make a concentrated effort that time does not stand still, but doesn't seem to be measured in the usual way-certainly not by the clock; this is the indication that we are capable of it; but as a result of Work on oneself the mind is not such a pure registration anymore of time itself; it is not that one loses time; but one loses the measurement of time; one is still subject to it, because it can not be helped; we can not have the body not be subject to time itself, even if the mind would like to be free of it-we still remain a personality; but the concept of time, and the introduction of timelessness is an indication of the result of Work on oneself; because that means, that the mind itself is changing in its capacity to translate time, in a certain way it always has done, as time duration and time length; it is, as it were, as if in this time concept of the mind, there is introduced another form of time; it may be a horizontal time, let me explain it, or a vertical time; when one talks about the surface of time it is two-dimensional; one is, the ordinary existence of oneself in a duration of time as measured by a clock; to that can be added a realization of time existing in all forms of life, at the same level where one is oneself; the third form of time is the vertical one, which has to do with the origin to the end-that is, one's lifetime, seen totally as a point; those are the three dimensions; what we talk about, and what takes place in the mind is the introduction of the second horizontality of time; that includes the consideration of everyone existing, subject to the same time as on Earth; and in the distribution of such energy of such considerations, one loses the sense of time oneself, and in thinking, in a different way this time already, one considers the existence of other people like oneself, and loses, then, the contact with the time of oneself, and again loses a little more of the subjectivity or the uniqueness of one's own time, by the understanding of the time of others; this as a totality of Mankind finally introduces, even on the horizontal level, a concept of timelessness; the reason for that is, that at any one time all possibilities of behavior, of expressions of behavior, are executed at any one time; all of them, it doesn't matter where on Earth, the totality of all possibilities of expressing oneself as a human being, are then apparent or are actualized at that particular moment of time; that is the meaning of the horizontality,

and because to that, timelessness sets in for oneself, since all time is then already pronounced, everywhere and always, and that means freedom; it doesn't happen so often; and there are still possibilities of different forms of time existing, and even Gurdjieff talks about Heropass, which for me is only an indication of a description of what we experience ourselves, and to what extent we are bothered by time, and not knowing our own timelessness; the question of the verticality of time comes in in the experimental period; it is a soul question; it's a question of a visualization of that what one has been, and is now and will be; and this becomes telescoped, in an understanding of what one is oneself as one is, at any one time, and it means then freedom from all time, as expressed by the three dimensions, which are returning to the origin-x, y, and z, are united in o, which is the central point of all three; I say this because we experience in ordinary life indications of the possibility of growth; and the sensitivity for a person, really depends on more and more, that kind of an understanding and a willingness, to submit to such experiences in silence, not wanting to know, as yet, the explanation, but simply accepting the fact of an experience; this we have to learn, with Work; we Work, we accept the experience of Work; we don't question it; we don't want to define it; we don't want to talk about that; once and for all, for instance, I ask you, when someone describes an experience, in accordance with his or her understanding of Work itself, don't start to question too much; don't push it; don't put pin pricks in it; don't poke a person in the ribs; they make a statement which for them is honest; and how they reached it-it's their affair; and they try to describe what is the state in which they are; and don't poke, and find out why this, why that-it has no place; it is their business, to come to a conclusion; if they're on the wrong road and the clus--conclusion indicates that, it is sufficient to tell "you ought to try something else because maybe you have forgotten impartiality; or maybe you didn't realize where the origin was of that kind of an experience within yourself;" or, maybe you should say"it ought to be deepened in order to give you more insight into what you are in reality;" such things of course are permissable, but not this poking; it's-- I say it is none of your business; you Work-you wouldn't like to be poked, either; give a person the benefit of the doubt; if they are what they are in honesty, and you

hear it in their voice, and the wish, actually, to reach something, let them continue to Work, provided they're not entirely wrong; if they are a little wrong, it doesn't matter so much; don't force on them-"that is not Work", etc. etc.; leave it, because it is not to be judged by your mind; it is to be judged by their wish, of really wanting and trying, and when they can not do it as well as you can, whatever it may be, you need not be conceited; you just leave them, but you guide them, from behind them; they don't have to look at you; you don't have to express to their face that they are wrong; you create an atmosphere by the admission that they (do?) all they can, that they make the best kind of effort which is available to them, and then, trust them, that they will also come to the right conclusion, in their time; I feel that, once in a while, that you must not be too emphatic; you see, when a question is asked, what is Work, you have a--a chance to say it, it is this, it is that, and that-very simple; always explain that Work is simple, that we make it complicated; always try to tell, that at any one time, anybody can Work; that there need not be any excuse for one moment of consciousness, or the effort to become conscious; that they are entitled to try it; and then they become responsible to mention that they have tried that; in discussions of Work, do not be satisfied with the simple statement that they have Worked on themselves; it does not go; they have to explain what, actually, they tried; that is not poking; you're not questioning the results; you question, only, that perhaps they did not apply the method in the right way, and therefore you must know what, actually, they have done, (there?); in what state were they? Why did they want to Work then? And then, what did they actually do, and how clear was their understanding of the necessity of an objective something functioning? And the result, again and again I say, it has to be knowledge, it has to be a realization of one's existence, a fact that one exists, and that that is the condition in which one happens to be, which was accepted by oneself; if there is a chance to tell such people, to make this constant effort, or a little bit more constant, a little bit more enduring, a little bit more sticking to it while they are now making that attempt; they will become aware of the existence of themselves as they are behaving; if they can accept it, the awareness, for that length of time that the awareness exists, will become a state of Awakening on the part of "I"; and this is of course the aim, that that state of

Awareness goes over into the continuation of an Awakened state, on the part of "I"; "I" continuing to exist with you; the Awakening is only in "I", at first; afterwards it is the awakening of Magnetic Center; after that, it is the awakening of your personality, under the influence of those two factors, which are already awakened, stand over you, are on each side of your bed, and ask you to wake up, because there is Work to be done; the personality becomes, I call it, the executioner of that what now consciousness and conscience tells the body to do; for that, the body also has to be Awakened, because only in the Awakened state of the body, and I say gradually becoming Awakened because of the presence of two other entities which are Awake; that is the influence; only in that state when the body starts to change, again, gradually, to the state of really be Awake, there will be a willingness to remain a servant, and not to give in to its own desires; we have desires when we are asleep; when we are Awake, and I say now "we", it is a triumvirate(?); it is a consciousness and a conscience together, with that what will be the execution in the form of a will; that is the three-unity, the law of Triamonia within one's own world; when all three are Awake there will be an individuality; even if for one moment it will function, and maybe it disappears; but the more one practices, the more perfect the relationship between the three centers will be; and then there'll be almost a unity between the three; first the twins, growing up together, and becoming actual, as far as their own potentialities are concerned; but in connection with that, as the expression of one's life, the body becomes the form of behavior indicated by that what is conscious and consciencious; as such there is a three-unity; many times in that state you will not consider your body, and for many people the y--the body, in its function on that kind of a scale, is still a blind force; but the body itself, when it has Awakened, becomes the neutralizing force between the other two; and for that reason (it's?) extremely necess--necessary, that that body continues to exist; because the wish to serve creates conditions for consciousness and conscience; so that they can exchange between the two, at close range; because the body is there constantly to see that there is no further disagreement; the body continues to express the will of both, which produces between consciousness and conscience a re-affirmation that they are on the right road of development; I wish you could see this kind of unity

between Kesdjan and Soul, particularly regarding what we say, the sol la--the do re mi of the Soul--the sol la si of Kesdjan; that is such a tremendous possibility of unity, that if you wish to study what really takes place, and we only have talked about half of it, the question of the sol la si of Kesdjan, is repeated in the do re mi of the Soul body; that what is the product, of the unity of the sol la si of Kesdjan produces the do re mi and makes that of the Soul to exist in a period of gestation, constantly remembering the aspiration of the soul to become a real man, in the sense Gurdjieff means it, a man who has the full dis--at his disposal, the full service of his body; that is the aspirational force as represented by sol (fa?) in the Kesdjan; the la of Kesdjan, the inspiration, is the realization within the do re mi of the Soul of a re-arrangement of the different qualities and forces within that embryo; the si of Kesdjan is the period which is necessary in preparation for the birth; the birth of--of Kesdjan is at the end of its life, in which it gives the energy over to the Soul; the preparation for the birth in the Soul body, is mi, at which point, there is, under the influence of the silence, a re-arrangement now in accordance to a new pattern of preparing for birth, and la--and that what then takes place in mi, is the formation of the condition for fa, which means, that what exists within the do re mi of Soul, is now ready to be shown to God; again you may feel it's a little too philosophical; at the same time, I do not want to change that yet; although I'm quite ready to talk about ordinary experiences and--time and time again, description of actuality of Work; but what I wish with all these kind of talks, is that something is touched in you that becomes a reality; if it is possible simply by telling about these possibilities of existences, that you see through the perspective, that what is the reality of your own life, and the touching of your Magnetic Center, is really all I wish, because at such a time, then, when that happens, you can forget all about the words; it's not necessary even to recall them, because the wish which then start to exist when you are touched, is a putting yourself into life, with the realization that you have to do something about it, and that it is given from above to see that it can be done, when your wish is sincere and you actually believe in it, that the possibility for you also exists, that then, you will make an attempt, and I hope that such attempts will lead to a realization of the taste of a sacred life;

and that, if you can discriminate for yourself, between that what is valuable, and what is more valuable, that you will choose the treasure which is now buried; as I say, I hope it helps; but you must understand why I talk the way I do; to Gurdjieff; Allright, (maybe I???) play a little.

How much time do I have?

Voice: About fifteen....

MR. NYLAND: Huh?

Voice: Fifteen.

MR. NYLAND: So I'd better talk to get over my embarassment; I'm not very much at home eating cream-puffs; but when it comes to talking about Work, I know a little bit more about that; I hope last night was clear; you see, what I hav e real-- I really have in mind is to try to go through the different phases of Work, different subjects which some up whenever Work is applied in one's ordinary life; and to try to elucidate then, what might be the attitude in case Work on oneself can help you to solve such problems;but you also know that it depends a great deal on you; and when I ask you, I mean honestly, I wished that you would tell me what are the different problems that do come up in your small groups, for instance; or in the larger groups of the three; certain questions that are touched on, perhaps not deeply enough gone into, and which for yourself you would like to have more clarity on, or, solved in a possible way; it has to remain general, because it can not be--be concerned with your private life; or, certain things that are too intimate, because that always has to be settled tete-a-tete, it can not be done just in a general way-it is not like, Christening with a--with a hose; sometimes Work has to be given in a very small dose, just as a couple of drops, to see if that can function as a catylizer for the solution of your problem; but again the same question remains of what to do with it when it is there, the same as when one listens to suggestions of what to do, that you actually must do it; and the encouragement has to be constantly by ourselves in regard other people, that you encourage them to Work; whatever they may understand by Work and whatever you understand, it doesn't matter; you put yourself on a

certain level, when you wish to Work, and emphasize the possibility of a development of your inner life; it should give you a certain level a little different from just near the ground; and that you might say, psychologically can be understood, and also, spiritually it can be felt; it is—it becomes apparent, in the way one is, in the way one behaves, and the kind of atmosphere that you do create around yourself; the sensitivity on the part of others who also want to Work, is immediately encouraged by having that atmosphere around; and for instance, for this afternoon, it is a very good task to see how you, in your own life, during this afternoon, can encourage other people that they feel that you have a meaning with your life; not to say it; no discussion, and no wish to explain, and no particular feeling of superiority; just be what you are, and see if that can affect someone else who is in need; at certain times all of us are in need of something from the outside world; sometimes it can be stimulated and satisfied by yourself in a form of prayer, or a consideration of your inner life, or the realization of that really—that what really counts in your life; but many times it can be helped along by the creation of the atmosphere in the presence of other people who are with you; and one of the purposes of the Barn is that when you work physically together, that you, as it were, exude that kind of atmosphere while you are trying to work physically; for instance, eliminate all complaints for this afternoon; there are many things that go wrong, in your opinion and in everybody else's opinion; but, trying not to voice it, if it comes to you that it would create that kind of a reaction, try to crush it; don't attempt to express it; prevent yourself from automatically finding words for it in that kind of a form of criticism; it will help you a great deal, because if you don't do that for yourself, that is if you then prevent this expression, something else will have to take the place-otherwise you lose, as it were, your balance; and it has to be augmented, then, by a wish to see one—instead of having a complaint, which you would like to express and satisfy yourself, that you then introduce a different element of caring for someone else with whom you happen to work; and if you can keep that kind of a level up for some time, you will see there is a

very good result for yourself, not only the satisfaction that you have done something worthwhile, but it will have created among many of us a very definate heightening of the level of being, if you understand what I mean by that; it is as if one is interested in wishing to understand what it might be to walk on air; what it is that could be elevating enough for all of us in conjunction with each other, and to be carried by all of us, if that kind of a spirit can be recognized, it will help you in your own development, because, that will give you really, food; it is food of a, you might call it even a little bit of a low nature, it is not such spiritual food as, when you wish to think about "as if" and an "I"; but it is simply the regulation of your daily life during this one afternoon, and on a Sunday, and making an attempt to symbolize, in working together, what really could be the purpose of a Barn, and talking about Work in general, and a realization for yourself of what could become your own development,in honesty, seeing what you wish to become, and what you would like to make of your life; I say it is not necessarily an attempt at Work; one does not expect to be objective about it, because in this case you are really quite concerned with those with whom you work; and of course that does require energy, and a wish to care, and to see what is there-to be concerned; but it will bring out of you a certain quality of yourself which is definately not mental, and it is many times necessary to create such an atmosphere in relationships, so that then, without putting words--putting it into any kind of word, that you feel, that someone else is also doing the same thing to you; in the end, all of us would profit; if we can make conditions simple, if we can make questions very simple, if we can make our life simple, there is a possibility of an understanding which does not require high-faluting words and explanations; we have to come down more and more to the necessity of just indication why one word, a certain concept of wishing to understand each other, so that you don't waste too much energy in trying to explain; when I say "don't complain" it means save the energy; it is so useless, because what you complain about maybe just the right kind of a thing for someone else; and we don't know what is good in general; you might know, and you can learn what is good for yourself, by digesting it; and the more negative

you are, the less you will be able to live normally; one has to learn to be on a certain level; an equilibrium level; it keeps you in balance; and from there you can make little trips to the outside world, always returning to the level of yourself; we use the word "Magnetic Center" for that to which you can return; Magnetic Center becomes the architect for that what has to be built within; and this kind of solidity that you have to strive towards is helped by the constant addition of the wishes for its growth in the form of material which you think is--is useful, and is adaptable to a development of your inner life; that is where it will start, and from there, you can then make your little trips to the outside world without losing yourself; but(what?) I say for this afternoon is also a determination for oneself on your birthday, when you sit and think about the past year, and have expectations for the new year; spend some time for yourself, for those who have this birthday again, it is now so customary that every Sunday we talk about a birthday; a day of accounting, a day of future, a day of expectation, and a day of gratitude; are we, all of us, happy to be alive; and if you are, do you know why you should be happy? And if you are actually happy within, don't you feel that it is necessary to continue, and take the responsibility for that kind of maintenance; it has to be a group, I said, more or less the same thing before; not just a bunch of people; there has to be a relationship, otherwise a group doesn't really exist; there has to be a relationship between all the different factors of one's ordinary personality; to make more unity out of it, so that then, when there is an influence from the outside in the form of an "I", or the presence of that that what is of a higher value, that then,all the different parts of a personality, can take--take part in this kind of a change, without having to hunt for some stray little cell which has gone off the road; keep yourself together; then it will be easier to strike a balance between the negativity and positivity within--between your mind and your feeling, and between you and other people; I hope you will have a good afternoon; I hope you remember now what I ask for;try to formulate, so that we can make discussions much more effective, and much more useful for all of us, because Work is very much the same for everybody; the principles are alike, the application is really the same; the results are not always the same in the beginning, but after some time there is an understanding of

what actually takes place, and that will create a level of understanding between people, and the relationships can actually become alive.

Let's drink to Gurdjieff. I hope he is with you this afternoon.

(...and Peter, will you be so kind.....)